

A Letter to Nat. Goldham the Amsterdam Ministers Porter ;

Proving him Guilty of the *Seven Abominations* with which he falsely accuseth Mr. Jacob's Thanksgiving Sermon, and *Seven Abominations* more.

Prov. vi. 16, 17, 18, 19. *These six things doth the Lord hate ; yea, seven are an Abomination unto him : A proud Look, a lying Tongue, and Hands that shed innocent Blood : An Heart that deviseth wicked Imaginations, Feet that be swift in running to Mischief ; a false Witness that speaketh Lies, and him that soweth Discord among Brethren.*

Pro. xxvi. 25. *When he speaketh fair, believe him not ; for there are seven Abominations in his Heart.*
Jerem. xlix. 20. — *Surely the least of the Flock shall draw him out.*

Whereas Nat. Goldham thought falsely to accuse Mr. Jacob's Thanksgiving-Sermon with *seven Abominations*, without considering what Solomon said ; *That his Neighbour cometh after and searcheth him out.* Now I having search't both Mr. J's Sermon, and Goldham's Letter, I find Goldham to be guilty of those very *seven Abominations* of which he falsely accuseth Mr. J. but it is not strange, for the guilty to accuse the guiltles with his own Lies : So did Goldham's Predecessor Apostate Ahab when he saw Elijah, he said unto him, *Art thou he that troubleth Israel, and Elijah answer'd, I have not troubled Israel, but thou and thy Fathers house in that you have forsaken the Commandment of the Lord, and hast followed Baalim,* 1 Kin. 18. 17, 18. saith Goldham to Mr. J. thou art guilty of *seven Abominations*, but Mr. J. may justly reply with the Prophet, Nay, but it is thou, and thy Brethren that are guilty of these Abominations. But what doth such Arguings as Goldham's reprove ? I shall here but just hint at those things with which he falsely accuseth Mr. J. 1. *Partiality* ; tho the very thing which he in his Pride finds fault with Mr. J. for omitting, is contain'd in his Sermon, as I shall prove, and therefore his charging him with Partiality is false. 2dly. Goldham chargeth Mr. J. with *Ingratitude* in what Goldham and his Crew apply to the late K, about which Mr. J. is no more guilty of Ingratitude, than the Man of God, Neh. 13. 26. to reprove the Sin of Solomon, who surely was more Eminent for the good of the Church, than the late K. tho a Scotch-Flatterer had the impudence to say, he had the *Virtues of David, and Solomon*, without their *Vices*. 3dly. Whereas he falsely accuseth Mr. J. with *imitating cursed Ham*, in

discovering his Father's Nakedness, if he told the Author of what causeth this Scandal, a double-headed Acquaintance of Goldhams must blush ; but herein Mr. J. is no further guilty than was Paul, Gal. 2. 11. in reprov'g Peter, because he was to blame, and tho he falsely saith, that Man is Mr. J's Spiritual Father ; I have heard Mr. J. say several times he could not say so of any one Man ; and I've more reason to believe him whom I never knew to Lie, than twenty such lying heady Fellows, as I've prov'd Goldham to be. 4thly Whereas he hellishly accuseth Mr. J. with *accusing the Brethren* ; and, 5thly. *With Persecution* ; Mr J. is no more guilty herein than was Paul, Rom. 13. 1. Let every Soul be subject to the higher Powers, &c. or Peter ; 2d Ep. 2. 10. but chiefly them that walk after the Flesh in the Lusts of Uncleanness, and despise Government, Presumptuous are they, and Self-will'd, they are not afraid to speak Evil of Dignities ; Mr. J. warning the Dissenters against those Evils there condemn'd, is no more guilty of these Charges than was Paul or Peter. 6thly. Whereas Goldham chargeth Mr. J. with *Pride*, for preaching the Order of God to be one and one only way ; for this he is no more to be condemn'd than was Paul, Gal. 1. 8. 9. *Tho We, or an Angel from Heaven, preach any other Gospel unto you, then that which we have preach't unto you ; let him be accursed, As we said before, so say I now again ; If any Man preach any other Gospel unto you, than that you have receiv'd, let him be accursed ! Tho' we be a despised People, yet thro' Grace we can say in our Measure with the Apostle, 1 John 5. 19. we know we are of God, and the whole World lyeth in Wickedness.* 7thly. Whereas he bruitishly accuseth Mr. J. with *Stupidity*, for saying what

he said in the Name of the Lord, &c. The things here briefly hinted at, proves this Charge to be false. Mr. J's Sermon is the Truth of God, by him so plain asserted, that any impartial Person running in the way of God, may read and understand it. I once thought to have taken up his Charges against Mr. J. in particular, and answer'd them, but afterwards, considering that the only way to answer a Fool according to his Folly, is to answer him in his own way with his own Words, and as it was easy to prove him guilty of those things with which he falsely accuseth

Mr. J. so have I in the following Lines, prov'd him from his own Words, and by his own Arguments, to be guilty of those seven Abominations, and of seven more: And now I desire the unprejudiced Reader to get a sight of Mr. J's Sermon, and of this Man's Letter, and see if I have in any way dealt unjustly, either in excusing one, or accusing the other. I shall only add to prevent all false Surmizings, that Mr. J. knew not any thing of this Paper, till the night I gave it him, so that this is not as it is reported of Goldham's Libel, the Priests Head on the Porters Knot.

NAT. GOLDHAM,

Although you are altogether a Stranger to me, as I am to you, yet in regard you have printed a Letter in answer to Mr. J's Thanksgiving Sermon, and I suppose it was your desire, that all Men into whose hands it came, should therein behold your Insolence, in confusing, as you think in your own Conceit some things in his Sermon, I have answer'd your desire therein, but whether I shall answer your Expectation in this my answer to your Letter I cannot tell, nor do I care; but if you please to fill the City with some more of your Abominations, it is like I may come to see them among the rest of your Spectators, and in time may give my Judgment concerning them as well as these. I shall be very free with you; and first let me tell you, you will set too much Honour on your Letter and on your self, if you expect that Mr. J. a Minister of the Gospel, should answer you according to your Folly, yet I think myself oblig'd, being a Child in the House of Israel, to answer you according to your Folly (and yet not altogether according to your Folly, for I shall not render Railing for Railing; except your own words be Railing, for with what Measure you meet it shall be measured to you again) lest you should be wise in your own Conceit: Therefore know Goldham, thy own Wickedness shall correct thee, and by thy own Words thou shalt be condemn'd, therefore you may justly expect, that your own words will meet you in the Face one day, and put you to shame, tho now you may be past it: Indeed I would be willing to spare you, but I see no hopes concerning you, except you were humbler than you appear to be in your Letter: Therefore, by the Grace of God, whom I serve, I shall be faithful, and advise you for the future, that you lift up holy hands without Wrath, or doubting, for the Wrath of Man, works not, the Righteousness of God; I

likewise advise you in Love, to examine your self, lest you have had Labour bestow'd on you in vain; for it is too evident that you know not what Spirit you are of; you would fain appear like a Man of Zeal, but 'tis without Knowledge, except that which Fools covet and attain, and serveth only to puff up; but without any farther Introduction or Apology, I distinguish your Letter into three parts. The 1st head for distinction sake, I shall call the Divinity part, which is all, or most false where you bring Rom. 14. 1 Cor. 8. to prove occasional Conformity tho' both Chapters condemn it.

2dly. The accusing part, which is all of the Devils Tales; which also takes in the 3d part, wherein you make a false Relation of him, with respect to the Publick. Here you lyingly report things false, scandalous, injurious to the Name of Jesus Christ which you profess; but Generals not being so affecting, and you having the Impudence (if not of ten Carted Whores) enough to imitate the Whore in the Proverbs, wiping your Mouth, and saying you've done no Evil; I shall therefore, trusting in that God, whose Works you've conceal'd and deny'd, and whose Name you've dishonour'd, prove to your Face, and upon your own Head, those seven Sins, with which you charge Mr. J. without wresting any of your Words in your Letter. First, I find horrid Partiality, or a flunnie to recount the Works of God. Secondly, Horrible Ingratitude to God and Man. Thirdly, Imitating cursed Ham, in discovering the Nakedness of a Father to many faithful ones in Christ. Fourthly, Imitating the Devil, in accusing the Servants of God. Fifthly, Persecution to your Power. Sixthly, Horrible Pride and Self-Conceit. Seventhly, Foolish Stupidity and Insensibility, Fathering your Wickedness on God, Saying in the Strength of God, you will do such things, imitating Rabshekah, saying, the Lord sent me up; and it hath the same Effect that Rabshekah's Railing had, so far as I can see by Mr. J's Practices, he thinking it a Dishonour to his Calling, to answer.

answer the barking of such foolish Whelps; and as for private Christians, (such as I am acquainted with, they many of them, look upon you, as good Hezekiah did on Rabshakeh, saying, answer him not a Word; but notwithstanding this, I shall answer you according to your Folly; and if when you look about you, and behold such a little Child in Israel as I am, coming out against you, you in your Goliath-like boasting Speeches, shall disdain me; yet know, that he that hath delivered me out of the Paw of the Lion, and out of the Paw of the Bear, is both willing and able to deliver me out of the Hands of such an uncircumcis'd Philistine as you: I've encounter'd with Adversaries to the Truth, and tho you are a most vain glorious Boaster of your senseless Scribble, yet I fear you not, knowing that the Truth will overthrow you, and all the Opposers thereof.

First. Then consider your Partiality in shunning to recount the Mercies of God relating to the Nation, asserted in Mr. J's Sermon, as Matters of Thanksgiving: You note this indeed that it is a Mercy to have a QUEEN of our own Nation, and say it is Truth, and mad Prophets own some Truth; and to prove your Madness, you say that Mr. J. prefers the Pope before Protestant Ministers, because he saith, there are two Evils condemned by the Pope allow'd of in this Nation; but I spare you because it may be you have not a Concordance: especially considering you have not two Pastors to teach your Church, which you wickedly call a House of Israel, tho no House of Israel takes in such vile Apostates as you've done. But prius Goldham how dare you lie so as to say he mention'd none of the Works of God to the Nation, but them at Vigo and Flanders (tho they were chiefly to be noted by the Order of the Q.) Surely as the Sermon takes notice, it is a mercy and a matter of Thanksgiving to a Nation to have the Rulers thereof Zealous for Religion; but I find you are partial in recounting and giving thanks for this, because you and your Preachers time Serving and Trimming is like to be stop't thereby, and so you'll loose your grist that came in that way, but to come a little closer to you, if the C. of E. be good, then are you partial in not giving thanks that the Rulers of the Nation are zealous for it; and if it be bad, then How dare you touch, taste, or handle therewith? Does not the Scripture bid us abstain from all appearance of Evil; so you make void your own Doctrine of Occasional Conformity, besides telling a lie of Mr. J. Again, is it not a matter of Thanksgiving, that God put it into the Heart of the Rulers of the Nation, to set apart a day of Thanksgiving for those Mercies which the Nation had received? From hence 'tis evident,

That you are partial, in that you neither give thanks for this, nor reckon it matter of thanks from another; besides this is a further demonstration of your lying, in that you say he gave thanks for none of the Works of God to the Nation, but those at Vigo and Flanders. And again, is it not matter of Thanksgiving, that God puts it into the heart of the Rulers of the Nation, to think and speak of suppressing Sin in a Nation; I mean especially that abominable Sin of Occasional Conformity; for God having given one way only for worshipping him, Deut. 12. 32. Jer. 32. 39. then it must needs be a Sin to worship him in two ways, one opposite to the other; but that you are partial in this respect, both in counting it no mercy, and not giving thanks for the Parliaments Vote against Occasional Conformity, it is evident, in that you shamefully treat him, who in a seasonable time Preach'd, and by the request of others publish'd a Sermon, in which there is sound Truth laid down against it: And indeed, I doubt not but that was the Sting in your conscience, which makes so many of you gnaw your Tongues for pain, and blaspheme the Truth of God asserted in that Sermon; for whatsoever pretences you make against other things, if that had been left out concerning Occasional Conformity, I do not think Mr. J. would have had so much noise about him; but you and your Brethren the Trimmers, seeing your craft of Occasional Conformity, by which comes in your gain, in danger to be set at nought, Demetrius like, you call together all the Craftsmen about this City, with your Brother the Atheistical Observer to make an uprore: and a farther Demonstration that you are partial, is this, you wrest two whole Chapters at once, to prove your false Doctrine of trimming between two Opinions, both which Chapters overthrow it, as by the Grace of God I shall show in its place; but this is sufficient to prove you partial, and also a liar in saying Mr. J. only took notice of the Works of God to the Nation at Vigo and Flanders: But I pass on,

Secondly, To prove your Ingratitude both to God and Man; rst. to God, who hath graciously sent his only begotten Son into the World, to redeem us from all Sin, and who hath given us the compleat Rule of his Word, by which we should steer the whole course of our Conversation, and hath sent his Ministers to preach and to explain his word unto us. Now are you not ungrateful to God, when you plead for Sins which God sent his Son to redeem us from, and when you cast his Law behind your back which he gave us for the rule of our life:

and when you shamefully entreat his Messenger that faithfully preaches and explains his word unto us, as any may see in your Letter to Mr. J. 2dly. your ingratitude to *Man* is most evident in that you reproach, bely, and do all you can to make a Minister of God appear like a lying deceiver, a false Prophet, a *Shemei*, a blaspheming *Rabbekah*, and what evil else you can think upon, only for contending for, maintaining and preaching from, and by the Word and Spirit of God, the *Congregational Principles and Practices* which you pretend to profess; and therefore *Goldham*, if you be not guilty of horrible ingratitude to God and *Man*, give a clear definition of Ingratitude, and if you can, clear your self therefrom: But know this, *though you may quibble with Man, you cannot with God*, unto whom you must give an account for all your *ungodly Deeds and hard Speeches* against his Servant; but this is no strange thing, that among those that profess the Truth, some rise up to oppose the Power and Practitioners thereof, so did your Predecessors, *Corah, Dathan, and Abiram*, that gathered together a company to oppose the Ministers of Christ; saying, you take too much upon you to reprove, seeing the whole Congregation is holy, What need you to take upon you to teach and to reprove us, we are holy as well as you? Of such as these *Jude* speaks, saying, they ran greedily after the error of *Balaam*, and perish in the gainfaying of *Core*. Read *Goldham*, and consider *Numb. 16.* and *Jude's Epistle*, and see what it is to encourage a company to turn back again to that which you once owned to be *Egypt*. Is not *Occasional Conformity* a running greedily after the error of *Balaam*, who cast a *Stumbling Block* before the Children of *Israel* to cause them to commit Fornication, in marrying with those out of Church Relation, and worshipping in a way which God hath not appointed: But here comes your reply (such as 'tis) to the Postscript, in which I find you are a Doctor at quibbling, and wrestling of words with respect to the Government, and yet you are not afraid to cover your Sin with a lie in the conclusion of your Letter, where you say, you will not wrest occasional and accidental Speeches; now if you be not in that a liar, pray to what purpose did you quote *Dan. 11. 21.* where you would force upon him Reflections on the Q. if you could, but any may see you want not so much malice as matter to do that, which makes you inforce more than he hath said, and so proves you to be both a *K—* and a *Fool*, a *K—* for accusing a Man with reflecting when he did not, and a *Fool* for applying

a Prophecy where the Characters thereof do not agree, besides basely reflecting on the Q. in that you say, if v. 20. be apply'd to him that is deceased, which you say, could be apply'd to none other; then you say 21. v. must be apply'd to the Q. Now this I say, by the Word of the Lord, that there is no Prophecy of Scripture of private Interpretation, but wheresoever the Characters of Prophecy do agree, there 'tis to be apply'd and no further. Now if that Character agree to him to whom you apply it, Why do you find fault for quoting what *Daniel* said, if he was not a raiser of Taxes, as you say he was by applying it to him, and if he came not to his end, as you grant he did, neither in anger nor in battle, then, Why do you apply that Text to him? But *Goldham*, How apply you v. 21. to the Q? I cannot tell, for the Characters therein do no way answer: I will instance but in two things, which plainly shew it cannot be apply'd to her. 1st. All know that the honour of the Kingdom is freely given to her. 2. And all know the Kingdom was settled on her without flattery, and therefore to apply this to her, is to wrest this Text and to reflect on the Q. which thou *Goldham* dost, who herein art the wicked one that digs a pit for another and falls into it thy self: Indeed the whole drift of your Letter is to reflect on her, and to make him appear disaffected; what is recorded of your Predecessors the Scribes, and Pharisees, with the Herodians, is very applicable to you and your Ministers; they provoked Christ vehemently to speak of many things, that they might catch something out of his mouth to accuse him: in this is your Picture drawn to the Life this is the drift of all your lying Reflections against Mr. J. you want something to accuse him of, but I pass on to prove your

Third Abomination, *You imitate cursed Ham.* (I do not say in discovering your Spiritual Father's Nakedness, it being much to be feared you never had any; but) in that you labour to make one appear naked, who hath been a Father to many in the Gospel. I will instance in a few things, 1st. You lyingly accuse him with glorying in drunkenness and gluttony, which is most notoriously false, I having much opportunity to know quite the contrary; but so his Lord and Master was accused before him by your Predecessors. 2dly. It is a lie, tho' a thousand such heady Fellows as you say it, that he dealt not honestly in his first steps to Ecclesiastical Preferment, how far he hath been from being guilty, as your Ministers, of making a stalking Horse of the Ordinances of God for worldly Profit or Preferment;

ferment, God, his own conscience, and many well know. Now to use your own Argument, you either know that he did, or you do not know that he did such things, if you know that he did so, then are you a liar for not being as you said so faithful to reprove him, and show where the fault was; and if you do not know that he did such things, then (to use your own words) you are an evil Surmizer, a false Accuser, a Wretch, a Villain, that doth what you can to blast a Mans Fame. But, 3dly. Further that you are of the Spirit of Ham, appears from this, that you report notorious lies to shame and disgrace him; for you falsely accuse him, for never suffering about Occasional Conformity, with being a Trooper and other most notorious lies. Two things only will I note here, which will plainly prove, that you want not so much the Spirit of Ham, as you want his opportunity to show ought that might shame this Servant of Christ. 1st. You report the folly and vanity of his unregeneracy, which shows you both want matter of Accusation against him now, and that you would discover it if you had it; besides, that it is a most ungodly shameful thing to cast things in a Mans face of which he hath repented. 2. You tell lies to accuse him; both these things demonstrate that you want not so much Ham's cursed Spirit, as you want his opportunity, if you say, this, and that is reported, and so you report it: I answer, he that raiseth, and he that rectiveth a false report, he that loves a lie, and he that makes it, is alike in the condemnation, *Exod. 23. 1. Rev. 22. so Goldham*, you are a liar upon record; but if I was as ready to report what I heard of you, and of your Minister as you are of him, it would be a shame and disgrace to you both, but I shall not now, nor that I know any reason to think better of you then the report is; for this I know, that your spot is not the spot of God's Children, his Children will not lie, and I've prov'd you to be a liar, therefore you are not a Child of God; but what our Lord said to your Predecessors the Scribes and Pharisees is very applicable to you; you are of your Father the Devil, for he was a liar from the beginning, and the Works of the Devil you do; consider these two Scriptures, and see what a dismal state you are in, the one excludes you from being a Child of God, and the other includes you among the Children of the Devil, notwithstanding your long Profession.

Fourthly, You are guilty of imitating the Devil in accusing a Servant of God; and indeed never Son more imitated a Father, then you do your Father the Devil; this appears by three things: 1. The Devil accuseth God's People in malice and envy. not because he hates

Sin, but their Persons; and it is evident that you hate Mr J's Person, and not the Sins with which you falsely accuse him, because you practice in your Letter those seven Sins of which you falsely accuse him.

2. The Devil accuseth falsely, and speaketh things that he can't prove, as I have shown you have done, as among other scandals, so especially where you say the late K. knew him better then he did himself. 3. The Devils design in accusing, is not to reform, but to give occasion to the wicked to blaspheme and reproach as you do; which proves your

Fifth Abomination of Persecution to the utmost of your power; and tho' you had the face to print a lie, that none ever did so, yet you your self would carry tales to shed his very Blood if you could, what else mean you by falsely accusing him about the Q. &c. whereby you imitate the Devil and Persecute to the utmost extent of your power. How fitly doth the Title Paul gave to Elymas belong to you: And Paul set his Eyes upon him, and said, O full of all subtilty and mischief, thou Child of the Devil, and Enemy to all Righteousness! Wilt thou not cease to pervert the right ways of God? The hand of God is upon thee, thou knowest not that thou broughtest this Text to condemn thy self: thou wicked and slothful Servant thy own words do condemn thee, and thine own Arguments overthrow thee: But to your

Sixth Abomination, Horrible Pride; in your Pride you count Mr. J. but a Green Bird to your self, and so by the same Rule you may count your Preacher; you can teach him how to speak of the Mercies of God to the Nation, and condemn him for not treading in your Steps which is most abominable Pope like Pride, specially in a Porter. I shall but note here. 1st. You show horrible Pride to condemn a Man for Unthankfulness, because he speaks not in your Order, yet see what Mr. J. said to raise our Thankfulness in p. 29. Saith he, 'Tis a Mercy to have a Native of England on the Throne, as the present Q. is 'Flesh of our Flesh, and Bone of our Bone, one of our own Country by Birth, by Inclination, by descent and disposition altogether English, this is a Mercy; surely this is Matter enough to raise our Thankfulness to God for this without being confin'd to your Order or Prate. 2d. You condemn Mr. J. as if he took not notice of the Q's, being a Protestant, &c. Prethee Goldham see his Sermon, p. 29. where he saith, 'Tis a matter of Thankfulness, that the Q. and Parliament is zealous for their Religion; Now if the C. of E. be Protestants, then he gave thanks, the Q. is a Protestant, ay, and a zealous one too; now one would think you were

were *unb't* of your Reason, for that which is said concerning the *Distich*, is applycable to you, God hath *deposited* you of Wisdom: neither hath he imparted to you Understanding, that you cannot see Matters which are so clearly demonstrated, and yet such *Monsters* as you are, thro' your Ignorance and Impudence, glory in your own Conceits and long Profession, and find Fault with a Sermon for want of Matter in it, which you are not able to take up; but to c me to your

Seventh Abomination, which is *Horrible Stupidity and Insensibleness of your Sin*: This one Proof is sufficient to show how great it is in you, that you accuse him of those *very things* which you your self at the same time engage in the practice of; witness your *Six* before mention'd Abominations, which with the *Seventh* I have prov'd to your Face on your own Head, so that you cannot deny it, if you have not a *Whores Forehead*, and thou hast a *Whores Forehead* Goldham, if thou refusedst to be *asham'd*. But I shall briefly prove *seven* more Abominations in your Letter, which makes your Number in all *fourteen*.

First, You are notoriously guilty of the Abomination of *Lying*, a Sin rank't among the worst of all Sins, and threatened with the severest Punishment, *Rev.* 21. 8 and 27. Lyars are excluded from *Glory*, and condemn'd to *Hell*. I shall but just name some of the many lies you have publish't against Mr. J. you say he is guilty of *seven Abominations*, that he *spoke* only of the *Mirrors* of God to the Nation at *Vigo*, and at *Flanders*, that the late *K.* knew him better than he did himself, that none carried *Tales* to shed his Blood, that he never suffer'd for Religion, that he was a *Trooper*, that he glories in *Drunkenness* and *Gluttony*, as your Predecessors said of his Master; besides, you say you won't rail, but do, that you are of the *House of Israel*, when you are of the *Synagogue of Satan*, that you come in *God's Name*, when you come in that old *Liar's* the *Devils*; for all these Lies, and too many more to name, consider *Isa.* 28. which condemns you, tho you turn'd it from your self, and would if you could, turn it upon another. But to your

Second Abomination, that is, of *wristing Scripture*, as the Apostle saith, *Those that are unlearned and unstable, wrest the Scripture to their own Destruction*; you wrest, besides other places, two Chapters at once, to prove your Doctrine of Devils [*Occasional Conformity*] *Rom.* 14. *1 Cor.* 8. both which Chapters condemn it, as will appear by a brief Consideration of *four things*. 1st. Those things there spoken of, they had a liberty to use, or to let alone, there being no harm in the things themselves, which you cannot prove of *Occasional Conformity*. 2^d. Ano-

ther Consideration which condemns *Occasional Conformity*, is, *whatsoever is not of Faith is Sin*; if you have not a true Faith by the Word of God in it, it is *Sin*, and not to be engag'd in at any time upon any occasion, and if you have, tis *Schism* ever to go from it. 3^d. Consideration which condemns that for which you plead, is this; tho it were a thing that you had liberty to do, yet rather than cast a *Stumbling block* in your Brother's way, you should deny your self; if you had a Liberty, which you have not, if any were offended at it, rather than offend your weak Brother, you are to deny your self; for in sinning against the Brethren, you sin against Christ, *1 Cor.* 8. 12. and herein you do offend many, and so sin against Christ. 4th. The things there spoken of were once of *divine Institution*; and if you cannot prove *Occasional Conformity* so to be, it is hereby condemn'd; tho you basely wrest those Chapters, they stand none of the Trimmers of Religion in any stead. I might also show how you basely wrest *Jer.* 2. 19. in applying it to Mr. J. when it condemns *Occasional Conformity*, see ver. 17, 18, 19. How are you and your Ministers like *Elimelech*, that seek to turn away from the Faith, for the way of God is one, and to teach people to trim in two opposite ways, this is to draw from the Faith of God; *Isa.* 65. you also miserably apply to Mr. J. and so wrest it, for it belongs to you and your Brethren the *Occasional Conformity-men*, as we shall see by ver. 3, 4, 5. They are a People that provoke me to anger continually to my Face that sacrifice in Gardens, and burn Incense on Altars of Brick, which remain among the Graves, and lodge in the Mountains; which eat Swines Flesh, and the Broth of abominable things is found in their Vessels. I shall but note two things, and we shall see that the *Occasional Conformity Gentle-men* are here spoken of. 1. They worship't in Gardens, when the only right place to worship at, was the Temple. 2. They worship't by a wrong Medium, they burnt Incense on Altars of Brick, when they should have offer'd it on Altars of Earth, or if of Stone, it was not to be hewn Stone. Now those that can worship in one place or another, by one Medium and another, as the *Occasional Conformity-men* do; these are the men here spoken of, and these are the men that say, *Stand by thy self, come not near unto me, for I am holier than thou*, but they are a Smoak in Gods Nose, and a Fire that burneth all the day: if they say the C. of E. is a false Church, and partake of it, then are they a Smoak in Gods Nose, and a Fire that burneth all the day; but if they say, 'tis a true Church, and yet separate from it, then are they

they sensual, not having the Spirit; as saith *Jude*, ver. 19. so that take it which way you will, these Occasional Conformity-men are in a dismal Condition.

The *Third* Abomination I charge upon you, is the highest *injustice* in accusing an Elder with your own Abominations, taking up the falsest Reports of him, and reporting them with all confidence expressly against God's Word, *Exod.* 23. 1. You have put forth your hand to be an unrighteous Witness with a multitude, and your injustice appears farther, in praising all things in some, and allowing nothing to be good in other Men, as in *K. J.* of whom you will have no good spoken, tho' he first gave the Dissenters the liberty they now enjoy. You are not like Christ, who commended even the unjust Steward in one thing, but you and your Followers condemn Mr. *J.* for praising *K. J.*'s Zeal, which surely was commendable as well as the others prudence.

Fourthly, You are guilty of the railing, where-with you falsely accuse Mr. *J.* because he reproves publick faults in the most publick manner, with the sharpest Scripture Language, even to the naming of Persons and Sects, which was done by Christ his Apostles and Prophets, while you *Goldbam* rail in belching out the most injurious, unjust Accusations in Unscriptural, yea, *Beakley*, *Billingsgate* like scolding, do you not with the insolence and impudence of an *Carted Whores* ('tis your own sweet words) give him your own Characters of impudence, insolence, *stumping*, *stony Ground*, *dishonest*, *villain*, *wretch*, *foolish Whelp*, *proud*, *vain glorious boaster*, *false accuser*: and all this while you are not ashamed to lie, in saying you will not tender railing for railing, when you render it for no railing, for all which I say to thee as *Michael* to the *Devil*, the *Lord* rebuke thee.

Fifthly, The next Abomination I note in your Letter, is your self-contradiction. A liar *Goldbam* needs a good memory: in one place of thy Letter, thou sayest, thou hast hopes of Mr. *J.* In another place thou callest him Dross and Reprobate Silver: One while you say, in his Sermon there are some things good, true, and really praise-worthy; and shortly after, you call the whole a very sorry, base business, but this is the old contradiction of Sinners against Christ and his Saints.

Sixthly, Another vile Abomination thou art evidently guilty of, is *malice*; throughout all your Scribble, your malice both against Mr. *J.*'s Book and Person, is most evident, you insinuate your desire to have his Sermon burnt, and his Person taken for dis-

affected, &c. Read thy just Character, *Jer.* 5. 26. *Goldbam*, not only art thou foolish, disobedient, and deceiv'd, but thou livest in malice and envy, bating of such as are good.

Lastly, You are guilty of the Abomination of Blasphemy, Thou art a persecuting, injurious Blasphemer *Goldbam*. Your Blasphemy I sum up in three Heads: 1. You are guilty of Blaspheming a Servant of Christ, in falsely accusing him for a false Prophet, a Modern Jesuit, a Stumping Stony ground Preacher, &c. God's word bids you blaspheme no Man, but you spare not to blaspheme a faithful Servant of Christ. 2. You blaspheme the Holy Word of God, by horrible perverting, wresting and misapplying it, bringing it to justify those very Sins which it expressly condemns, as if it contradicted its self, or gave any allowance to Sin. Oh horrible blasphemy! 3. You have blasphemed our Lord Christ himself, and the Holy Spirit; not only in making Christ a pattern of sinful fear, which he condemns, tho' he justifies a godly care: But also in that you say, 'tis a proof of a Mans madness to bring what is good in bad, to condemn what is bad in seemingly good Persons, when our Lord Jesus Christ himself, and the Holy Spirit condemn what is bad in some tho't to be good, by what was good in bad Men, as in the *Ninevites*, *Jehu*, &c. Oh *Goldbam* blasphemest thou thus the Lord Jesus Christ himself and the Holy Spirit, whom Mr. *J.* herein imitatest? There is no hope of such as blaspheme the Son and Spirit of God; hereby after thy hardness and impenitent Heart, thou treasurest up to thy self wrath against the day of Wrath and Revelation of the righteous Judgment of God.

Thus have I made good my promise by proving these fourteen Abominations on you: And I think I've answered a Foot according to his Folly, in his own Words, proving your false Charges on another, to be truly on your own head, without wresting your Words, or raking the Kennels of *Billingsgate*, as you have done, to throw Filth at your Betters: But what I've said, it is in Reality with plain dealing, and much in your own Words; I am haply no more Scholler than you are your self. Now to conclude, there are two Scriptures applyable to you *Goldbam*, — *Matth.* 7. 5. *Thou Hypocrite, first cast out the Beam that is in thy own Eye, and then thou shalt see clearly to cast out the Mote out of your Brother's Eye*; here Christ calls you a Hypocrite, for beholding a Mote of seven Abominations, as you falsely say in his Sermon, and behold seven and seven greater Abominations in your Letter! You say indeed you are one of the

of the least of the Tribes of *Israel*, and the least in the Church is an Hypocrite, *Mat. 5. 19.* so you, like *Balaam*, justly call your self a Hypocrite; another Scripture I leave with thee, is *Rom. 2. 1. &c.* Thou art therefore *inexcusable*, O *Goldham*; for wherein thou judgest another, thou condemnest thy self, for thou that judgest, doest the same things, thou that sayest a man shall not be partial, art thou partial? thou that sayest a Man shall not be ungrateful, art thou ungrateful? thou that sayest a Man shall not imitate cursed Ham, imitatest thou cursed Ham? Condemnest thou imitating the Devil, and imitatest thou the Devil? Condemnest thou Persecution, and doest thou to the utmost of thy Power persecute? Condemnest thou Pride, and art thou thy self, proud as *Lucifer*? Condemnest thou Stupidity, and art thou Stupid? Condemnest thou Lying, and art thou a Lyar? Condemnest thou wresting Scripture, and doest thou wrest Scripture? Dost thou condemn Injustice, and art unjust? Condemnest thou railing, and railest at a vile rate? Dost thou judge Contradictions, and contradictest thou thy self? Dost thou condemn Malice, and art so malicious? Dost thou print thy Nonsense against Blasphemy (as thou boastest vain gloriously) and yet art a desperate Blasphemer? Yea, in all these things thou condemnest thy self. I would advise you

to read this *Rom. ch. 2d.* For unto thee it belongs, and thou hast a Whores Forehead, if thou refusest to be ashamed: Now if you think that I've been in any thing defective, in proving any of these things on you, pray let me know wherein, and I hope I shall, by the Grace of him that hath helpt me to perform my promise, be enabled to answer you then, as well as now, if the Lord shall permit; but if you reply, pray leave out your *Billingsgate Scolding*, otherwise I shall not think my self oblig'd to answer you, it being the common way of such as you, your Ministers, and your Observator, if you can't prevail with Scriptures, and good Arguments, to fill up your Papers with Railing Accusations, as thou and thy Brother Scoundrels have done; which becoming no Christian to answer, I shall keep silence if thou reply'st in such vile ways to

John Bell,

Your Friend, not Flatterer, a Lover of Truth, and all true Christians, but a Hater of all Hypocrites, and a Despiser of Trimmers of all sorts!

The 15th of the 12th Mo. 1702.

There being some Room left, I am willing to give this Porter his Full Measure; and therefore I shall show how applicable the Text quoted in *Prov. 6.* is to him. These six Things doth the Lord hate, yea, seven are an Abomination to him; all which *Goldham* is most notoriously guilty of. 1st. A proud Look] Proud and haughty Scornor is his Name, or else he had never dared so impudently to revile a Minister of Christ, and so sawcily to speak to him, and of him. 2dly. A Lying Tongue] Which is most evidently proved upon him in the foregoing Letter. 3dly. And Hands that shed innocent Blood] Which *Goldham* wants not so much Malice as Power to do. 4thly. An Heart that deviseth wicked Imaginations] Which he hath done against one who never injur'd him, but pleaded for the Truths he professes. 5thly. Feet that be swift in running to Mischief] Such he hath indeed, and hath employed many like dirty Feet with his own to carry about his Blasphemies. 6thly. A False Witness that speaketh Lies] Which *Goldham* hath most wickedly done of a Servant of God, of the Word of God, of Jesus Christ, and of the Holy Spirit, tho he vainly boasts, he hath written a Book for them. 7thly. And he that soweth Discord among Brethren] Which was this Porter's Drift in his Letter, to make difference between a Pastor and Flock of Christ, *Deut. 23. 5.* nevertheless the Lord our God would not hearken to this *Balaam*, but the Lord our God turned the Curse into a Blessing unto us, because the Lord our God loved us, and by all Reproaches hath made us love one another the more abundantly. So that upon the whole, justly may it be said of *Goldham*, *Prov. 26. 24, 25, 26, 27.* He that hateth, dissembleth with his Lips, and layeth up Deceit within him: When he speaketh fair, believe him not; for there are seven Abominations in his heart; Whose hatred is covered by Deceit, his Wickedness shall be shewed before the whole Congregation: Whoso diggeth a Pit shall fall therein; and he that rolleth a Stone, it will return upon him. And now, prethee *Goldham*, apply to thy Abominable Self, those suitable Words, *Psalms 120. 3, 4.* what shall be given unto thee? or what shall be done unto thee, thou false Tongue? Sharp Arrows of the Mighty, with Coals of Juniper.

F I N I S. 6 JY 53

of
ut
a
s!

re I
ate,
ook
r of
ntly
dham
h he
that
own
most
tho
bren
hrift,
God
hath
dham,
When
by Dr
and be
e Self,
s, shou